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It is a great pleasure for me to see that The Young East, which was first published in 1925 under the editorship of Gicho Sakurai and Junjiro Takakusu, both prominent scholars, as a unique English language journal, will now be available for the first time in bound volumes. The Young East was an embodyment of the eagerness of young Buddhists in Japan and abroad to make it truely possible for the East and the West to understand each other's deep religious minds. I hope these volumes will be widely read by students, historians and sociologists working on Buddhism and Japanese culture, as well as the general reader, in order to share the religious passion of our great predecessors.

Hajime Nakamura
Director

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THE YOUNG EAST

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FOUNDED BY GICHO SAKURAI

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JUNE 8, 1927

MORALITY IN BUDDHISM

It is rather superfluous to say that Buddhism is a religion with a good deal of ethical leaning. It commands us "never to commit sins, never fail to do good, and always keep your mind pure." In fact, Buddha taught much in regard to good government and the way for making the home of every man happy and peaceful. The history of Buddhism also tells us of many instances of great contribution made by Buddhism towards improvement of social and national welfare.

It must be made clear, however, that, while aiming at the improvement of social welfare, Buddhism aims, at the same time, at the acquisition of Nirvana,—a state of mind where all sensations and ideas do not exist. In such a state of mind, you see neither good nor evil. This gives rise to many questions as to the value and position of morality in Buddhism in its ideal and highest sense and leads us to think that the moral element in Buddhism is after all of secondary significance. It adds something to the worldly value of Buddhism, but is, by no means, an essential element. Viewed in such a light as this, Buddhism is open to many criticisms. For instance, Mr. Hasting Rashdall says in "The Theory of Good and Evil," that Buddhism has no ethical element in it. Christians often criticise it as a religion with no moral leaning in it. And even Buddhists themselves have been misled from old days to make light of the ethical element in Buddhism, saying, "Buddha has no mercy," (katha vatthu X, VIII, 3), and that mercy itself is a worldly passion. Mr. Umeo Watanabe, an earnest student of primitive Buddhism, is a holder of such view. He published an article to this effect in a recent number of the *Shukyo Kenkyu* (Study of Religions) and caused a sensation among many Buddhist workers, creating profound doubts in their minds regarding the value of the social and ethical movements which they are engaged in. According to the *Chugai Nippo* issued in

April, last year, difference of opinion between Dr. Takakusu and Dr. Mayeda in this regard obliged Mr. Masumaru Sanada to suspend for some days the social works he was doing in the Yawata district of Kyushu. It is said that while Dr. Takakusu advised Mr. Sanada to push on his social works in a Buddhist spirit, Dr. Mayeda told him that any attempt at improvement of worldly welfare was of secondary importance to a real Buddhist. As for myself, I have no sympathy with those who denounce the merit of social movements by Buddhists by echoing such opinion as of Dr. Mayeda. Of course, I recognize that to be ethically perfect, does not mean everything for a Buddhist. But I cannot make myself blind to the important part that ethical element occupies in the field of Buddhist movements. Just refer yourself to the history of Buddhist thought, and you will easily see that moral element has never been entirely lost sight of since ancient days. In my point of view, the principal aim of Mahayana Buddhists was the solution of ethical problems. A careful study of the sermons and actions of Buddha show us that Buddha himself never neglected ethical element in his great teachings.

Morality in Primitive Buddhism

In this chapter, I want to make an explanation of the value, or position, or meaning of morality in primitive Buddhism. Any religion recognizing the existence of a god attributes the origin of morality to the very nature of the god, and says that man must observe morality because the god is morally perfect. Primitive Buddhism, however, does not recognize such god. It regards man as a selfish being, and teaches us how we must be moral. For instance, while telling us that man is an incarnation of dark illusions, Buddha gives us three reasons why we must observe morality. Firstly, he says that we must be moral in our thoughts and actions, because every evil thought or action will bring on us evil result or results. Secondly, he says that we must be kind to others, because we like others to be kind to us. Thirdly, he says man must be kind to each other, for man is bound to be so because of his close relations to each other. Buddha also tells us to restrain our selfish desires, because there is no such thing as self after all, and that to do our best to deny all our selfish desires is one of the best means to reach Nirvana. In those teachings of Buddha, we see two meanings in the value of morality in primitive Buddhism,—the value as a means of reaching Nirvana, and the value as a scale indicating our actions after we have reached Nirvana. Now, I will make a brief study of both of them.

Morality as a Means to Attain Nirvana

There are for us several

means to attain Nirvana. To absorb ourselves in the belief in Buddha's teachings is one way. To lose ourselves in the sublime beauty of Nature is another. But, the best way to attain Nirvana is to do good actions by restraining our selfish self. Here we come across the question, "Why we must be moral? Is not the world of morality a world of distinction after all?" Yes, the world of morality is a world of distinction, while Nirvana is a world of non-distinction. Our answer is: "We must be moral in our actions if we want Nirvana, because all the evil actions arise from avarice, wrath, and folly which feed our selfish self. So, to restrain all our evil actions, is to abandon our selfish desires." Some Buddhists say that what we must do in order to attain Nirvana is only to refrain from evil actions; we are not required to do good actions, for our desire to do good actions is in itself a worldly passion. They are right, that is, from the logical point of view only. As a matter of fact, however, merely to refrain from doing evil actions is not satisfactory enough. For man is a social being, a component part of society to which he belongs. So, it cannot be said that we are free from selfish desires as long as the rest of society is struggling in the world of desires,—desires after honour, desires after privileges, desires after possession, and so forth.

Through his life, Buddha preached that the way to reach Nirvana is to abandon our desires after possession and do our very best to improve the happiness of mankind. The holy actions of Bodhisattva represented in Jataka undoubtedly show the highest ideal of Buddhists. This means, in others words, that the teaching of Buddha forbiding evil actions involves in itself the teaching to do good actions. But, you must not forget the fact, that to be moral in our actions and thought is a mere means to reach Nirvana, and has no religious merit in itself. It obtains some religious merit only when considered as a means to reach Nirvana. In this connection, the explanation of the value of man by Von Hartmann in his "Ethische Studien (1898)" is of special interest for us. He says that the real value of man is increased as he passes from lower stages of mind to higher ones. At first, every one is in his first stage of mind, that is, the natural stage, where his actions are entirely governed by natural instincts. Then he passes to the second stage, where his conduct is governed by the power of morality. Then, if fortunate, he may proceed to the third stage, where there is neither evil nor good. This opinion of Hartmann can be adopted, word for word, for an explanation of the final ideals of Buddhism. Strictly speaking, however, we cannot enter Nirvana merely through the moralization of our actions. We must have absolute control over our thought, and besides we must have wisdom. Moral

actions, good character, and wisdom are the three essential requisites enabling us to reach Nirvana.

Morality in Nirvana

From the natural stage of mind to the moral stage of mind and from the moral stage of mind to the stage of non-distinction is the way for us to reach Nirvana. And Hinayana Buddhism tells us not to return to the lower worlds, after we have entered Nirvana. So the believers in Hinayana Buddhism are of opinion that we need not be moral after we have entered Nirvana, and that to return to the world of mankind and engage in moral movements is nothing but a kind of degeneration. But the very life of Buddha is an eloquent denunciation of such a narrow minded opinion. Buddha entered Nirvana when he was thirty-five years old, but he never ceased his moral movements until his death in his eightieth year of age. During the forty-five years since he entered Nirvana, he dovoted his time to the improvement of social welfare. He prevented wars between countries by arbitration, settled disputes between husbands and wives, advised his countrymen to be prepared for rainy days. Buddha engaged his self in such worldly affairs, not because he wanted to reach Nirvana, for he had already attained it, but because he thought it his duty to do so, no matter whether he had attained Nirvana or not.

I think that the moral actions of Buddha after his attainment of Nirvana, were intended for the people to follow as the unfailing path to Nirvana. From such a point of view, I may justly say that the morality taught in primitive Buddhism is not necessarily a mere means of attaining Nirvana. On the contrary, it may be said that the moral element is an important attribute of the unlimited power given to anyone who has entered Nirvana. There are a few other names for Nirvana, which signify "the world of immortality," "the world of eternity" and so forth. But you are greatly mistaken if you think that the world represented by those names are somewhere far above this world of ours. I believe that the world of mankind and the world of no consciousness, both of sensations and of ideas, that is, Nirvana, are not two different worlds. It is one and the same world observed from two different points of view. Of course Nirvana means a state of mind far beyond the influence of good and evil. But when it has something to do with the present world of mankind it will embody itself in the form of morality. So, we see that in this world of ours, morality is a means of attaining Nirvana, while in Nirvana it is a path by which the world above us can bestow something on the world below. Thus, the fundamental difference between the moral actions of those still seeking after Nirvana and those of one having already entered Nirvana is that the

former originate in the wishes to elevate themselves to higher world, i.e. wishes to gain something by doing good actions, whereas the morality of one in Nirvana is the natural outcome of unselfish self, or of the absolute extinction of ego. It is intended for nothing. Here, for the first time, we see moral actions that have a high religious merit in themselves.

Mahayana Buddhism and Morality

In the foregoing chapter, I gave a brief explanation regarding the two different meanings of the moral element in primitive Buddhism, and said that the one is a means to reach Nirvana, while the other is an important attribute of the unlimited power of Buddha. To be frank, however, the explanation is not enough. In the first place, it fails, so it appears at least, to give a definition as to the nature of Nirvana. In the second place, having as yet no definition as to the nature of Nirvana, it fails to make it clear to you why we must return out of Nirvana in order to do moral in the world of mankind. In the third place, such moral actions as were done by Buddha cannot always be expected of every one else. Moreover, we are required by no Buddhist sutra to return from Nirvana to do moral deeds in the present world. In the fourth place, being required by no Buddhist sutra to return out of Nirvana, therefore, we cannot always expect even of Buddha himself to come back to the present world to do moral actions, after he has entered into Muyo-Nehan, or highest Nirvana. Thus, the moral element in Buddhism is, after all, a mere means — a very primary one too — of attaining Nirvana. And moral actions after we have entered Nirvana is of the second importance at the best. The believers in Hinayama Buddhism are satisfied with those explanations, for their scripture is full of admonitions to abandon all worldly wishes and cut off every connection with the present world. But Mahayana Buddhists were not satisfied with such explanations. They saw that Buddha did not forsake the present world even after he had entered Nirvana. They saw that Buddha continued his activities in the world of mankind as a Bodhisattva even after his attainment of Nirvana. They tried to find out why Buddha had not entirely forsaken the world of passions, and they arrived at the conclusion that there are in Buddhism two gates, — the one to enter Nirvana from this world, and the other to return to this world from Nirvana. They arrived at the conclusion that Mumyo, or the world of dark illusions, and Nirvana are two different things standing in opposite directions, but that the two worlds have a delicate connection between them, and not entirely cut off from each other. And on this delicate connection between the two worlds, are Mahayana Buddhists trying to build the foundation

of morality.

Emptiness Filled with Idea of Unlimited Space

Of the various teachings making the foundation of Mahayana Buddhism, the most important teaching is that of Vagra - pragna - paramita - sutra, or Hannya. The foundamental spirit is adequately expressed by the words "Shinku Myoyu," or "Emptiness filled with the Idea of Infinite Vastness," meaning a vast world of unrestricted liberty. This world of emptiness is the Nirvana for the believers in the holy sutra of Hannya, and in order to reach it, the believers are required to fulfil the following six requisites including charity works towards the poor, maintenance of good character, patience and effort.

An important feature of the Vagra-pragna-paramita-sutra is that it makes no difference between the Gate to Nirvana and the Gate from it. Consequently it regards morality as a means to attain Nirvana on the one hand, and Nirvana as a means to perfect morality on the other. For instance, to give alms to the poor is a moral deed; but if we give alms with the hope that we shall some day be rewarded for our good deed, it can no longer be said to be a really moral deed. Most of us, however, have a feeling more or less like this when we do some charity works. And, unless we abandon such selfish thought we can not enter Nirvana. But, as we repeat charity deeds day after day, we shall finally be able to discard all such selfish thought. In this sense, moral deeds are a means to reach Nirvana. After we have thus attained Nirvana, we shall be able to do charity deeds and other moral actions without feeling that we are doing good. In this sense, the attainment of Nirvana is a means of perfecting morality. In short, the Vagra - pragna - paramita - sutra aims at the popularisation of the idea affirming the possibility of union between Nirvana and morality, based on its philosophy of the filled-up emptiness. This is the reason why Mahayana Buddhism is built on the foundation of the Vagra-pragna-paramita-sutra.

Apratisthitam Nirvanam

Apratisthitam Nirvanam is the name of the present world. The words mean a Nirvana which we do not live in eternally. Mahayana Buddhists regard this world as a sort of Nirvana; in which, however, they do not live foreover; they are passing it on their way to genuine Nirvana. In the preceding chapter, I said that the teaching of the Vagra-pragna - paramita - sutra recognizes no difference between the Gate to Nirvana and the one from it. But the teaching still fails to give us enough reason why those in Nirvana must come back to the present world to do moral deeds. Moreover, according to this Sutra, any one may try to reach Nirvana by practicing moral deeds day

after day, but perfect morality can only be attained after we have entered Nirvana. This is rather disappointing to most of ordinary Buddhists, for there be only few people who are so fortunate as are qualified to enter Nirvana. Here we must turn our eyes to Mahayana Buddhism which we believe in, for it gives us a solution to the matter in question. It says that even in the dark illusions of mankind whose selfish desire knows no end, there is already a Buddhist nature seeking after the world of eternity and non-distinction. It says that this world is in itself temporary Nirvana, or Apratisthitam Nirvanam. And every moral act of ours means the destruction of Ego we had a moment before, and every charity deed we do pushes us up towards final Nirvana by so much. Now, the idea that the present world is a sort of temporary Nirvana, which leads to final Nirvana, naturally places us under the obligation to proceed forward with the rest of society, to which we belong. Because, man is a small component part of his society, and he can never be perfect as long the rest of people remain defective. Moreover, the desire to make only oneself perfect is a worldly passion entirely alien to Nirvana. The Buddhist legend that the holy Bodhisattva embodied herself in the shapes of thirty-three persons at different times and places from an earnest wish to moralize the present world by improving the welfare of the inhabitants therein can justly be interpreted for an expression of the ideal of Buddha.

Conclusion

In the foregoing chapters, I gave a brief explanation regarding the relation between Nirvana and morality, and now I want to close my short article with the following lines :—

1—The ultimate object of attainment for Buddhists is the world beyond the idea of distinction, feeling, individuality and self-consciousness. It is a world above the morality of mankind, a world where there is nothing good or nothing bad.

But :—

2—The observance of morality is one of the most effective means by which we can attain Nirvana, for by constant practice, we can destory our selfish self and preceed step by step towards our final goal —Nirvana.

3—Nirvana is the final goal of Buddhists. But we must come back to the present world after we have entered Nirvana, and help all the people in their attempt at nearing Nirvana, just as Buddha did.

3—Thus, from a Buddhist point of view, there are two kinds of morality. The one is a means to reach Nirvana, which is originated in the desire to gain something. Therefore it is a worldly sort of morality. The other is the highest kind of morality, being practiced by those who have attained Nirvana, not from any worldly wishes to gain something in return for it, but as a natural

embodiment of the divine influence pervading Nirvana. But to recognize two different sorts of morality is as troublesome as it is inconsistent with the ideal of non-distinction. Therefore, Mahayana Buddhism interpret the so called worldly sort of morality as a means to reach Nirvana as well as the highest form of morality directly coming out of the divine influence in Nirvana, standing on the belief that this world is a sort of Nirvana, or Apratisthitam Nirvanam.

4—Mahayana Buddhism was founded in order to support the belief of the Apratisthitam Nirvanam. It recognizes in the worldly passions, a power to make a Buddha of a common people. It sees, therefore, no distinction between the one who has already attained Nirvana and the one still struggling in the world who have attained Nirvana to assist others to reach the holy world which they are in, because to make others perfect is to make oneself perfect from the standpoint of a Mahayana Buddhist.

5—Those who regard Buddhism as a sort of ethical movements are mistaken, because they are overlooking the fact that every Buddhist movement has a close relation with the acquisition of Nirvana. And those, who criticise Buddhism as a religion with no ethical leaning in it are also mistaken, because they do not see moral elements in the Vagra - pragna - paramita - sutra. Some Buddhists often entertain a doubt as to the unfailing way to attain Nirvana. They say they are unable to see which is the more important of the two, the faith or the moral deeds. Such doubts arises from their ignorance of the real spirit of Mahayana Buddhism. They do not know that they must first relieve the world morally and practically in order that he may attain the highest degree of faith. They do not know that any moral deed or any charity work, if done without any selfish wishes, means at once a step taken towards Nirvana. For such deed or act is an embodiment of the spirit of Buddha.

7—Most Buddhists have heretofore been used to confine the teachings of Buddhism to the small world of ideas, and have done very little by way of popularizing them. Such attitude, I think, is absolutely inconsistent with the spirit of Mahayana Buddhism, which has developed with the human nature of Buddha for its foundation. This is the reason why I have written this short article, with expectation to hear opinions of fellow believers of Buddhism on this question.

DR. TAIKEN KIMURA.

PROFESSOR TAKAKUSU ON CHRISTIANITY

THE short note by "an English lady" in No. 10. Vol. II. of the *Young East* is of course the work of an extremist who is prepared as she says to "die for Christianity."

In my opinion, Professor Takakusu was entirely right "in his conclusion about the loosening of Christianity in England."

I remember England well over seventy years ago. Churches were then full always; the complaint nowadays is that they are mostly and generally empty on Sundays. Now, at all hours of the day, the high roads are thronged with cyclists and motorists by hundreds; tennis fields are crowded morning and evening by young men and girls.

There is a point in his favour which Professor Takakusu has omitted from his argument, and which, I now venture to supply. I was taught, in common with other children, that every word in the Bible, from cover to cover, was absolutely true.—Has there not been a loosening here? Is the record as reliable as it was once supposed to be? Surely, the whole of the fantastic story of the creation in Genesis has been swept away chiefly by honest theologians; and so, if there was no Fall, what becomes of the Atonement?

"Mosaic Cosmogony" has been severely handled by a late chief judge of the Suprem Court in Shanghai; and a popular volume has been issued in America under the title of "Some Mistakes of Moses."

To pass on. Who believes now, Joshua X, 12-13, that the sun and moon stood still in Ajalon so that Joshua might gain a victory? A similar story is told in Chinese literature by Huai-nan Tzu. Who believes that the whale swallowed Jonah?—though it would appear from St. Matthew XII, 40 that Christ did so believe.

The New Testament has been shown to be packed with anachronisms, interpolations and mistakes of various kinds which have certainly tended towards "the loosening of Christianity in England." There was no mention of the Trinity in the Bible; so one had to be put in. —I John Chapter V, 7. The fraud was exposed by the famous Greek scholar Dr. Porson; and the revisers in 1881 had to leave it out. The last verses of the Gospel of St. Mark, Chapter XVI, 9-20, which have always been regarded as a missionary mandate are now shown to be spurious. When Gamaliel Acts V, 34-37, addressed the Sanhedrim, he alluded in his speech to the rebellion of Theudas, which rebellion did not happen until 15 years later. And so on.

The courageous lady who "would die for Christianity" would do well, before taking the final step, to consult the works of Strauss, Toland, Renan, Colenso and other acknowledged theological experts.

Finally there is at the call of any reader a book by J. M. Robertson, M. P., under the title

of "The Jesus Problem." There we discover, if we had not heard of it before, that the Sermon on the Mount was largely taken from a pre-Christian Jewish Pamphlet.

Among persons who know these facts and many other weak points in the record, once held to be verbally inspired, there follows as a matter of course a corresponding loosening of the Faith.

H. A. GILES.

PROGRESS

We are marching ever forward
On the Path of Right,
Truth will lead us safely onward
Through this vale of night,
By its force indwelling
Ever us impelling
In our efforts ne'er to cease
Till we win release.

On we go though oft temptations
Lure us to delay,
And the world reveals its treasures
Calling us to stay.
With determination
Spurning all temptation,
To our holy purpose true
We our way pursue.

Yonder on the summit gleaming
Of Perfection's height,
See in wondrous glory beaming
Blest Nirvana's light.
Steadfastly ascending,
We, our journey ending,
Shall in triumph enter in
Endless bliss to win.

A. R. ZORN.

THE MISSION OF THE JAPANESE BUDDHISTS

THE rise and progress of modern Japan constitute a marvellous phenomenon in world-history. We see that a great nation is beginning its historic career. The Japanese are *great* in every sense of that word—great because of their patriotism, their love of progress, their earnestness, their energy, their tradition of art, and their deep religious view of life. Mr. L. Dickinson has remarked that ancient Greece was something like modern Japan. This is very high praise indeed from a Western scholar.

Well, now we can also prophesy a little. We can say that Japan will possess a vast empire within a century. The Japanese empire will comprise China, Manchuria, Mongolia, and other adjacent territories. This political evolution is inevitable, and it is also desirable as the lesser of two evils. If Korea and China were capable of organizing themselves as free nations, we should not talk of a Japanese empire at all. But we know that those two nations lack grit, patriotism and energy. If Japan had not occupied Korea, Russia would have done so, and that would have been a much greater evil. Similarly, if Japan were to give up all idea of conquest in China, some Western Powers would surely annex and exploit China. We must look facts in the face. If the Japanese are a living nation, they are compelled to found an empire even in the interest of self-defence. At the present stage of human evolution, Japanese imperialism stands for the defence of China and Korea against Western imperialism. We have to choose between these two evils. And Japanese imperialism is certainly the lesser evil.

I do not agree with those spiritual teachers, who decry and deprecate economic development. Economic progress is necessary for the growth of culture. If a nation has only as much wealth as suffices for the bare needs of the body, how can it develop art, science and literature? Of course, there should be a limit to the production of wealth, as Aristotle taught long ago. Wealth is only a tool. But a certain amount of superfluous wealth is necessary for the healthy growth of society. Some comforts and luxuries should be accessible to every citizen of a civilized country (except the philosopher class). We do not glorify the Stone Age, and we do not wish that men and women should live like hogs. Hence Japan should try to create wealth and more of it. Buddhism was helped by Asoka's money, and the Japanese nation can render the same service to Buddhism in this age.

The Japanese will become powerful and rich during the next hundred years. They will possess a vast empire and much wealth. Now the question is: How will they use that power?

If the Japanese imitate the shallow European imperialists

of to-day, they will of course begin to treat the conquered nations as serfs and slaves, and establish their empire on the principle of Japanese Supremacy everywhere. They will also have to suppress many insurrections, unearth secret conspiracies, hang young men for the murder of Japanese officials, etc., etc. They can repeat the melancholy story of England in Ireland and India. But I wish to point out that modern European imperialism is not the only type of imperialism we know of. There is better type of imperialism, which may almost be called a blessing in disguise for the conquered nations. It will also be a source of strength for the Japanese themselves.

If we study history, we find that we can learn some lessons from the Roman empire, the Byzantine empire and the Moslem empire of the Abbasides. The Romans assimilated the upper classes of the conquered countries, and these latter took pride in the Roman name, as they were given all the rights, privileges and duties of the Romans. The Japanese statesmen should study the policy of Julius Caesar, who invited Gaulic nobles to sit in the Roman senate. But the Byzantine empire and the Abbaside empire were based on even higher principles. The ideal of these States was Co-operation and Equality on the basis of a common religion. Rome provided the Byzantine empire with its body; but Christianity gave it the soul, that made it live for a thousand years and enabled it to save Constantinople and Greek culture from the ravages of the Arab hordes in the eighth century. Similarly, the Abbaside empire was founded on the principle that all Moslems should enjoy the same rights, even though they did not belong to the conquering Arab nation. We may say that Byzantium and the Caliphate were based on religious cosmopolitanism, and that is the only policy that can save imperialism from degenerating into tyranny and injustice of the worst kind. If the Japanese found an empire on the narrow and vicious principle of Japanese Supremacy, they will render no great service to mankind. They will also be hated by the other Asiatic nations, whom they must conquer in course of time. But if they are wise and religious, they can build up an empire on the principle of Equality and Co-operation among all Buddhists under the leadership of Japan. The Japanese can be the first among equals in a pan-Buddhistic empire, which will be broad-based on the power of the name of Buddha. Such religious cosmopolitanism has been tried with great success at Constantinople and Bagdad before, and it can be tried again at Tokyo in a more democratic form. If the Turks had followed the policy of the Abbaside Caliphs, they would not have fallen on evil days now. But the Turks clung to the fatal principle of National Supremacy, and their empire is now dust and ashes. We see the nemesis of selfish Imperialism everywhere. Such an empire is like a pyramid resting on its apex,

and it must be unstable. But a State like the Abbaside empire is stable and powerful, as it appeals to a religious ideal cherished even by the conquered nations, and it can easily secure their goodwill and co-operation by granting them perfect equality and freedom in the name of a common religion. Now Japan has two weapons for her empire: Bayonets or Buddhism. Which will she prefer?

The pious Buddhists of Japan have therefore a great mission to fulfil. They should try to preach the ideal of pan-Buddhistic co-operation within their empire. They should discourage the selfish and short-sighted policy of national egotism. They should proclaim as the principle of Japanese imperialism: "Equal rights to all Buddhists, who learn the Japanese language." They should offer scholarship to able Korean and Chinese students, and invite them to study at the Buddhistic universities of Japan. Japan is now at the parting of the ways. If she flaunts only her flag before the eyes of the conquered nations, she will not be able to administer her empire successfully. But if she puts the image of Buddha above the flag, she will not only facilitate her own task, but also help and regenerate Korea, China and other nations. Japan can become the enemy of the Buddhist world by pursuing the policy of National Supremacy within her empire; but she can also become the leader of the Buddhist world by first annexing all weak Buddhist lands and then proclaiming the principle of Equality and Freedom within the new Japanese empire for all Buddhists. The English have treated the Boers as comrades. The Japanese can extend the same policy towards all their Buddhist subjects.

Thus the Japanese can establish an ordinary non-religious nationalistic empire, based on greed and injustice; or they can found a nobler and more lasting empire, based on the fraternity of all Buddhists under the leadership of Japan and the hegemony of the Japanese flag and language. If this latter policy is adopted, Japan will play a glorious part in world-history, and future generations in Asia will bless her name. Once again I ask the Japanese imperialists this tremendous question, "Bayonets or Buddhism?"

HAR DAYAL.

THOUGHT AND CHEMISTRY

"All that we are is the result of what we have thought; it is made up of our thoughts; it is founded on our thoughts."
The Dharmapada.

In our Western world we were taught and are still taught to some extent—that an ethical life should be lived for the sake of another, thus placing its raison d'être entirely outside of ourselves. We were constantly exhorted to do things for "God's sake" or of "Christ's sake," forgetting that a wiser voice taught that "as we sow, we reap." This practical aspect was overlooked in favor of an emotional one.

However noble it may have been to do things for "God's" or "Christ's" sake, the possibility of so doing is questionable. Admitting for the sake of illustrating the absurdity of this exhortation that the "God" we of the West were taught to believe in, exists, and that "Christ" is also a divine person, these beings, we were taught, are so perfect and exalted above any form of influence, that, whatever we do for "their sakes" can neither add to nor influence them in any way. They cannot gain any merit whatsoever. Neither "God" nor "Christ" as such, have any ethical significance.

On the other hand, if we regard the terms "God" and "Christ" as ideal names for certain natural laws, the same argument holds good. Thus the old-time exhortation in our modern days falls to the ground valueless, an out-worn superstition.

The Christian Church in thus basing her ethic in myths has, in these modern days, through the discoveries and scholarship of scientists and Biblical scholars, lost her hold upon the majority of people. The uprise of rationalism and science have been disastrous to her influence. They have invaded her territory and wrenched from her bosom this false ideal and have found within man himself the reason *why* he should be ethical. "As ye sow, ye reap" has been restored to its rightful place in men's minds. Man to-day lives an ethical life for *his own sake* —thus man himself reaps the benefit and incidentally benefits others.

Obviously, an ethical life has nothing to do with religion as such. An ethical life has to do *with the chemistry of the Ductless Glands.*

In a much more explicit way than Paul, the Buddha states the same scientific fact. He looks at man himself and finds him to be at every moment the *result* of his thoughts; and He adds that a happy thought produces well-being, but a painful thought produces ill.

Parallel with this, Paul states that "whatsoever things are true, honest, pure and of good report, think on those things" but fails to add the reason *why* one should think on those things.

The Buddha, like modern science, placed the basis and

reason for an ethical life within man himself. To the Buddha, the result of an ethical life expressed itself as a purified personality. It was the individualization of "Commit no sin, but do good deeds, and let thy heart be pure." It also indicated that the individual was on the path of cultural preparation for a deeper experience—the ethical perfection which culminates in Nirvana.

It is not generally understood that thought is creative, that it is "mind in action." Knowing this, the Buddha rightly insisted on the primary training of right or controlled conscious thought. The intelligent Buddhist, of course, knows that it is wrong or uncontrolled thought that binds him to Samsara. Not only that, such wrong thought binds the constituents of personality together. "Thinking is their mainstay," the Buddha said. If, then, in our ignorance of psychology and chemistry we have fated ourselves to the Wheel of Birth and Death, then through knowledge of the creative power of thought we can free ourselves. This is logical. For, if ignorance binds, wisdom frees; if hate poisons, love heals.

We now see that ethics deal, not with emotion and sentiment, but with intelligence and chemistry. An ethical life is essentially one lived in harmonious chemical reaction.

That we are the result of our thoughts and not a creature apart from the thought world, is the teaching of both modern science and the Buddha. As man is related to the material elements through impersonal laws of physiological relationship; to the living organism through biological laws of vital relationship; so is he to the thought world through psychological relationship. Thus man constitutes a vast laboratory of alchemy, in which his thought is the active factor.

The foundation stones of our living, feeling, willing and thinking, are the cells of which we are made, and the secondary basis is the visceral system of glands and organs into which they are federated and which constitute the chemists of the body. Vital chemistry is a step higher than physical chemistry and it is the determiner between organic and inorganic matter.

Mental chemistry is a step higher still, and is the determiner of the differences between the biological and psychological nature of men and races. The internal secretions of the glands, into which the visceral tissues are differentiated, determine and constitute much of the inherent power in the individual organic development and function.

Mental chemistry is the effect of *thought* upon the endocrine or ductless glands, as they dominate the body throughout all the cycles of life from within. Inharmonious thought causes abnormalities, upsets the entire equilibrium of the body, disturbs the functions of the organs of the body; thus Science shows conclusively that we are the results of our thoughts.

Without going into detail of the psychological aspect of each gland, let us glimpse in a general way at the result of thought. Professor Elmer Gates

of Washington, D. C., in his various experiments found that a change of the mental state changed the chemical character of perspiration. Causing a subject to breathe into a tube for five minutes and arousing in him the emotion of anger, he found after cooling the tube on ice and allowing it to condense, a brownish substance. The emotion of sorrow produced a gray substance; remorse a pink substance, etc., etc.

"Enough poison," the Professor writes, "would be eliminated in one hour of intense hate, by a man of average strength, to cause the death of perhaps eighty persons, as these ptomaines are the deadliest poisons known to science."

In December, 1925, at New Haven, Conn., the Yale Medical School arrived at three conclusions re cancer: (1) That it is not infectious; (2) that it cannot be developed except by persons in whom there is an hereditary cancerous strain; (3) that even persons tainted with a strain cannot develop the growth spontaneously—but only through the agency of environmental factors, chief among which is frictional irritation. This can have only one interpretation—the thought of hatred is the cause of cancer.

We have read much of late that cancer is on the increase—so is hatred and selfishness. "Hatred does not cease by hatred, hatred ceases only by love," said the Buddha. To paraphrase this quotation in the light of science we may write, "Cancer does not cease by hatred, cancer ceases only by love."

Likewise forced marriage relationship arouses antagonism which at the time of conception may generate many forms of disease. This antagonism of anger and hatred may result in terrible conditions. Malformations and cancerous conditions are sometimes generated through inharmonious sex relations, because the sex nature in common with all other subconscious activity, has no discrimination in regard to the attraction of opposite magnetism. Herein lies the torture of forced sexual relations and the anger, hatred and antagonism engendered thereby, with the consequent destructive results to future generations.

With deep insight the Buddha truly plumbed to the depths of thought and saw in it a creative power to be used either destructively or constructively. Would that His words were impressed upon all minds!

Our modern interpretation of the first verse of the Dharmapada is thus strictly in line with modern science. Thus we have first controlled thought resulting in a harmonious chemical reaction; poised mind resulting in a gentle, serene character based in a healthy, radiant body.

It is now obvious to us that the past teaching of doing things or living for "God's sake" or even "Buddha's sake" is absurdly false. These different "sakes" do not make an ethical life. It is the intelligent practice of the ideals that the Buddha teaches and Paul teaches that, when carried out, are reacted in the chemistry of the body producing

harmony, love and health. It is in the body that *results* manifest themselves—not in the myths called "God" and "Christ."

In the same way what is called prayer is answered or not answered. It is a chemical reaction when health is desired or a creation in mind by thought when objective desires are voiced. "God" doesn't answer prayer, nor does the gentleman dispense "providence": it is but the working of natural law when "answers" are obtained. We are concerned with natural law which exists, not with supernatural law which does not exist.

Thus in every department of life we are the result of our thought whether that department be a business or profession. We cannot escape the results of our thoughts. At the same time the power lies in our hands to avoid undesirable thought and thus build our lives intelligently and free from ill-producing thought. Briefly, *we are creators.*

As a chemist in his laboratory can take the various organic elements and build by different combinations the things he desires, so can we, by taking the mental elements of love, kindness, wisdom and gentleness intelligently build and purify our Consciousness, so that Nirvana may be realised and the door opened to the Highest Reality—our Essential Nature.

The Buddha constantly exhorted His disciples to prevent Karmic thought from arising. He said, "If an earnest person has roused himself: if he is not forgetful; if his deeds are pure—i. e., non-willing; if he restrains himself, then his glory will increase."

Therefore, let us forget the past, let us put the past behind us, let us commence to-day to build our lives intelligently and thus redeem ourselves from Samsara. We have the key—Thought. Let us remember that we cannot rise higher than our thoughts; that we cannot sink lower than our thoughts; that as we think, so we are; for did not the Buddha say "All that we are is the result of what we have thought, it is founded on our thoughts, it is made up of our thoughts?"

M. T. KIRBY.

A STUDY OF THE SHINTO RELIGION*

ONE of the main objects of the Meiji Seitoku Kinen Gakkai (Meiji Japan Society) under whose auspices Professor Genchi Kato has recently published a small volume bearing the title "A Study of Shinto, the Religion of the Japanese Nation" is "to bring Japanese and foreigners to a better mutual understanding" and there can, I think, be no better way to enlighten foreigners than to expound to them the tenets of the Shinto faith, which are but little understood.

Though a foreigner coming to Japan will probably not meet many, if any zealous adherents of Shinto—indeed he may wonder for what purpose the numerous shrines which he will see all over the country were erected—he will before long in his intercourse with Japanese, even the most Europeanised Japanese, find that there is something which subtly influences them and gives them a slightly different outlook to any other people in the world. In my opinion this "something" is undoubtedly Shinto, the primitive religion of the Empire. This may sound a somewhat surprising statement for only quite a small proportion of the people are active adherents of this faith and indeed I don't think it would be going too far to say that the general educated attitude toward it is entirely sceptical. Nevertheless, acknowledged or unacknowledged, I am convinced that its influence permeates the entire nation and that consequently, anyone wishing to gain a proper understanding of the Japanese people must turn his attention to the study of Shinto. Hitherto the material for such study has been scanty, though in saying this I am not forgetting the late Mr. Aston's scholarly *Shinto, the Way of the Gods.* This invaluable took, however, deals largely with what may be called the history of the mythology of Shinto and the innumerable and endless names of the deities of the Shinto pantheon make it difficult reading. There are also available in English translations the *Nihonshoki,* also the work of the late Mr. Aston, the *Kojiki* from the able pen of Prof. Basil Chamberlain, the *Norito* or *Ancient Shinto Rituals* by Sir Earnest Satow and the *Kogoshui,* the joint work of Professors Kato and Hoshino. These last four books are rather the materials from which the mysteries of the Shinto faith may be gathered rather than an exposition of those mysteries. Erudite though it is Prof. Kato's latest book, now under review, may also be called popular, for it is clearly and concisely expressed and long lists of names have been carefully avoided. Shinto, in its primitive form, free from foreign influence is

* This is a review by Mr. Richard Ponsonby Fane of *A Study of Shinto, the Religion of the Japanese Nation,* by Genchi Kato, D. Litt. published by the Meiji Japan Society, Tokyo, and on sale at the Kyobunkan 7 chome, Aoyama, Tokyo, and J. I. Thompson & Co., 3 Kaigan-dori, Itchome, Kobe.

first set forth and then the modifications due to advancing civilization and contact with such religions as Taoism, Buddhism, and Christianity, and the Confucian code of ethics are carefully traced. Some people would perhaps have liked to have a fuller account of its encounter with these religions, in particular its struggle for supremacy with Buddhism in the days of Shotoku Taishi. One thing, however, is clearly apparent and that is, that though dethroned from its position as the sole religion of the Empire and suffering long periods of eclipse, when the religion in its pure form uncontaminated by Buddhism, was practically not practised anywhere, for even at the great Shrines of Ise, Buddhism made itself felt, it has emerged triumphant, and left its impress on the hearts of the nation.

It would serve no useful purpose to follow in detail the opinions set forth by Prof. Kato. Those interested must read the book for themselves—nor is this the place to enunciate any personal ideas but I may perhaps be allowed to comment on one or two aspects.

It has been agreed by some that Shinto is not and never has been a religion in the sense that Christianity, Buddhism, Mohamedanism are religion but this argument Prof. Kato refutes and successfully refutes for, after reading his book, no one, I think, can contend that Shinto, in some of its forms at any rate, does not possess the doctrines and teachings that go to make up a religion. This, however, brings us to a difficult and controversial point. Some years ago now, the Imperial Government constituted what Prof. Kato terms "State Shinto" as opposed to "Sectarian Shinto," and stated emphatically that their State Shinto was not a religion but merely a set of ceremonies, which might be observed by anyone irrespective of their religious opinions. Government officials and others, therefore, are expected to be present and perform certain ceremonies on fixed occasions and this has been the cause of much heart-burning on the part of adherents. On page 3 of this book, Prof. Kato gives it as his considered opinion that even State Shinto has in it the elements of a religion, though on page 209 he shows how it may be considered divorced from religion. English Christians make obeisance to the Unoccupied Throne in the House of Lord and there could be no harm in their performing a similar action before a Japanese Government Shrine were it not that such action would be interpreted by many as an act of worship. Shinto cannot at the same time be a mere set of ceremonies and a religion. It is an unfortunate circumstance, and one for which it is difficult to find a remedy, for, however strongly the Imperial Government may declare that their State Shinto is not a religion and thot the performance of ceremonial rites before one of their shrines is not to be regarded as an act of workship, there will always be people who believe the contrary and

the position of Japanese Christians is therefore a difficult one and the opinion of such an authority as Prof. Kato that State Shinto has religious aspects makes it even more difficult. Chapter XIX with reflections on the divine protection of Japan suggests an interesting parallel with the doctrine of the Divine right of Kings as commonly held in Europe from the eighteenth to the nineteenth centuries: it is but a short step from office by divine right and that "the King can do no wrong" to contending that the Sovereign is himself divine and indeed in England the Stuart Monarchs were commonly addressed as "Your Sacred Majesty."

It is to be regreted that in this chapter Prof. Kato has withheld his own views as to why divine protective was not vouchsafed to the unfortunate young Emperor Antoku nor why the Hojo were allowed to treat the Sovereign and ex-Sovereigns sacrilegiously after "Shokyu no ran," for they would greatly have enhanced the interest of this interesting chapter. Any earnest enquirer will after reading this book demand more and it is greatly to be hoped that it is but a first instalment from the researches of Prof. Kato. It is further to be hoped that his enterprise may tempt other scholars to expound to the West something from that fountain from which for countless ages Japan has drawn her inspiration. English translations of the *Kojiki*, which though of doubtful authenticity is a mine of ancient lore, and of the commentaries of that learned Shinto scholar Motoori Norinaga are sadly wanted. A real appreciation of the spiritual temperament of the people will, I am confident, do more than anything else to bring about "mutual understanding" and *A Study of Shinto, the Religion of the Japanese Nation* is a valuable contribution to that end and as such is deserving of the grateful thanks of the Western world.

RICHARD PONSONBY FANE,
Kyoto, Japan.

ON THE BIRTH-DAY OF THE BUDDHA

BY RABINDRANATH TAGORE

The World seized by the fury of carnage
writhes in the ceaseless grip of conflicts.
Crooked are its ways, tangled its coils of bondage.
Wearily waits the earth for a new birth of thine;
save her, Great Heart, utter thy eternal words,
let blossom love's lotus with its honey inexhaustible.

O Serene, Free, thou Soul of infinite sanctity,
Cleanse this earth of her stains, O Merciful.

Thou great Giver of Self, initiate us in the penance of sacrifice,
take, Divine Beggar, our pride for thine alms,
Soothe the sorrowing worlds, scatter the mist of unreason,
light up truth's sun-rise;
let life become fulfilled, the sightless find his vision.

O Serene, O Free, thou Soul of infinite sanctity,
Cleanse this earth of her stains, O Merciful.

Man's heart is anguished with the fever of unrest,
with the poison of self-seeking,
with a thirst that knows no end.
Countries, far and wide, flaunt on their foreheads
the blood-red mark of hatred.
Touch them with thy right hand,
make them one in spirit,
bring harmony into their life,
bring rhythm of beauty.

O Serene, O Free, thou Soul of infinite sanctity
Cleanse this earth of her stains, O Merciful.

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NEW CIVILIZATION AND THE ORIENTAL MIND

ALL the cultures and civilizations of the world are built on the foundation of some form or other of religion or religious faith. So far as culture or civilization is attained by social co-operation of humanity, there must be the foundation of a spiritual force which obliges individuals to sink their particular selfish interest to work co-operatively for the benefit of society at large. That spiritual force is nothing but religion.

There have been two distinct currents in the history of humanity. One is the current of so-called Western civilization which includes civilizations of Egypt, Greece, Rome and Central Europe, and the other that of Eastern which embraces those of India, China and Japan. In short I might say the former is represented by Christianity and the latter by Buddhism.

However, I do not mean that Western civilization is solely founded on Christianity and Eastern civilization on Buddhism. We know that Hellenic civilizations of Greece and Rome played important parts in bringing up Western civilization, and in this sense Western civilization is not necessarily wholly Christian. Likewise we can not overlook the fact that Confucianism, Taoism and Shintoism, which last had been the national religion of Japan, also had much influence in building Eastern civilization. But when we come to seek religions as representing most distinctly the different characteristics of these two main currents of civilizations, both of which have attained highly systematic developments, no one can deny that one is Christianity and the other Buddhism.

At the present time the waves of these two different cultures have come to run into and to act upon each other. In time a new culture will appear as the result of the contact of these two forces. This new culture must be true and great civilization of the world. In fact we have now opened before us a stage where the most dramatical act in the history of mankind is to be played.

When Western nations began to establish their colonies in the East subjugating Oriental peoples, they justified their doings on the plea that Christian civilization was unquestionably superior to any others. They thought that it was their birth-rights given by their God to conquer Orientals. Though they have come afterwards to understand more or less the value of Oriental civilization, they are not yet quite free from that prejudice. Even among us we have unfortunately some people who are intoxicated with the fascination of European civilization and consider it as unavoidable to replace their own civilization with that of Europe. There is no greater bias than such an idea.

The characteristic feature of Christianity which makes the foundation of European civilization is in a word egoism. Their God is one and almighty, but envious. He hates as well as loves. Intolerance is the dominant feature of Christianity. This egoism led Occidentals to accomplish great materialistic progress and to undertake adventurous enterprises such as the conquest of Nature. Most of their colonizations and scientific industries in modern times owe their success partly to this spirit of egoism. At the same time, on account of its intolerance, it led the Europeans also to carry out the bloody Crusade and atrocities of Inquisition, to enslave the coloured peoples and exploit their economic resources. Read the history of India or China, and you will at once be convinced.

The characteristic feature of Buddhism which makes the foundation of Oriental civilization is, on the other hand, non-egoism. Buddhism does not recognize God. It teaches that all the living creatures have more or less the nature of Buddha. Buddhahood is to be attained equally by any being by his own efforts. It is written in a Buddhist scripture that the number of Buddhas is more than that of the sands in the Ganges. Where the Dharma is realized as the highest relation between man and man, there is the land of Buddha, the Pure Land. Buddhist history has no Crusades nor religious trials. Though Orientals have not been experts in the field of scientific industries, they have known to live in peace and freedom in accordance with the laws of the universe. This is the Oriental mind, and true peace is to be attained only by living in this spirit.

Do not misunderstand me as entirely rejecting Western civilization. Nay, I believe we have much to learn from the West, especially in physical and analytical sciences. But we should not forget what we have inherited from our ancestors in the form of spiritual culture. We should not forget the Oriental mind of peace and freedom embodied in it. To fully develop this Oriental mind is the real mission of the Japanese.

S. Ono.

TENANT TROUBLES IN JAPAN

How to dispose of the surplus population and how to promote the development of the rural districts are the two paramount problems constantly taxing the brains of the statesmen and financiers of Japan. "One of the best ways to improve the welfare of the peasantry is the fair distribution of fertilizers," said Premier Tanaka in the Lower House in answer to a question by an Opposition member at the beginning of the extraordinary session of the Imperial Diet, which closed on the 9th of May. And quoting this remark most of the Tokyo papers criticized the Premier for his apparent indifference to such a serious problem. But it is very doubtful if any of those papers could give a better answer, for, in spite of the serious and urgent nature of the problem, no one has yet found any positive remedy for the ever increasing troubles in the rural districts. According to the official statistics, the number of the tenant troubles increased from 65 to 1,853 in the ten years ending 1926, and there is no tendency yet of it becoming smaller in the near future. Prof. Kawanishi says in a recent number of the *Kaizo* that a tenant farmer is living on 9.08 yen a month, a semi-tenant farmer on 13.04 yen, and a peasant working on his own land on 13.06 yen, or 11.70 yen on the average. These figures, says Prof. Kawanishi, fully explain why tenant troubles are ever increasing in recent years, because such a small sum of money as ten or eleven yen is only enough to cover the expense of one evening's play-going in Tokyo and other leading cities of Japan. But, "is the life of our peasants really intolerable?" asks Mr. Tanzan Ishibashi of the *Toyo Keizai-Shimpo*. In his articles published in several of the recent numbers of the magazine, he declares that the peasants' life in Japan is not so miserable as that of most labourers in big cities. He says that the average income of a peasant's family in Japan is according to the latest statistics of the agricultural office, 777 yen per annum, or about 65 yen a month, whereas the income of an ordinary labourer in Tokyo and other big cities is about 60 yen a month. The income of 777 yen a year is not big, it goes without saying, but, at the same time, not abnormally small as it is clear by the comparison mentioned above. Moreover, a labourer in a commercial city has generally no other income than his daily wage. So if he is working for 2 yen a day, his income is at the best 60 yen a month. Whereas, a peasant is getting more than that without working more than 150 to 170 days a year, or less than 14 days a month. Therefore if he manages to find some miscellaneous jobs as every peasant was used to do, while he was a stranger to the selfish idea of the new age, and manages to work 300

days a year, his income will increase to about 1,400 yen a year. Besides, says Mr. Ishibashi, "if we take into our consideration the fact that a labourer in a big city has to buy even the water he drinks, the fuel he burns, and what not, we must admit that a city labourer has to lead a much more miserable life than that of a peasant. Whereas, a peasant in the country has the free supply of water, fuel, and a large portion of the vegetables he eats, and, in addition to those privileges, he seldom has to pay his house rent, for a peasant has generally a house of his own. So it is a question if the peasants will gain anything by deserting their occupation or by waging ugly struggles with their landlords. The following is a translation of a letter sent to Mr. Ishibashi by a young peasant in a neighbouring village of the city of Takada, of the Prefecture of Niigata:—

"I am a peasant working on a small piece of my own arable land. I work from early in the morning till late at night. But my income is so small that I can not save money enough to prepare my family for weddings, funerals, and other customary celebrations. I hear that there are some peasants in my village, who are saving some money every year. But in order to save money enough to purchase a few *tan* of rice-fields in their life, they have to lead a life little better than that of a cat or a dog."

This, says Mr. Ishibashi, fairly represents the sort of complaint made by all the peasants. They do not know that it is just the case with most of the waged people in big cities. Even during the war boon, the labourers in Tsukishima of Tokyo, who had at that time to work from five in the morning till seven or eight in the evening without a single holiday during a month, could save only 1.03 yen a month, or three and half a sen a day. At present, none of those labourers are in a position to save even half the sum. On the contrary, the greater majority of them have to sell what small things they have merely in order to get rice to eat. "Save the poor peasants: they are fast starving," says a contributor to the *Kaizo*. "But, the peasants must know," says he, "that any help would not come from outside. The peasants must save themselves. The peasants must join their strength against the landlords, who are flourishing on the fruit of your labour." Meantime, another young peasant of the Niigata Prefecture, named Junji Aoki, says in his contribution to the *Jitsugyo-no-Nihon* (The Commercial Japan) that all the peasants in the Niigata Prefecture are anxious to leave their native places and get some jobs in big cities, for all the country girls are deserting their native homes, because they dislike to become the wives of the peasants. "Thus, the young men and young women are alike leaving their native villages, placing their homes in the care of the old people. The rural district

are quickly dying!" From the voices of the peasants quoted above, you can easily see that their complaints have by far the greater amount of sentimentalism than of sound reason. To make the matter worse, some irresponsible journalists, scholars, and politicians are driving the innocent young folks of the rural districts to the extremities by writing wild things about the problem without knowing the real situation. On the other hand, Mr. K. Mitsui, a landlord of the Yamanashi Prefecture, is giving various instances of outrages committed by tenant peasants, in the latest number of the *Nihon-oyobi-Nihonjin* (Japan and Japanese). He says that many landlords in Nakakoma District of Yamanashi Prefecture now get only 1.50 to 3.00 yen from a *tan* of their land, whereas they used to realise an annual profit of about 30 yen from the same area of land only up to several years ago. "This is," says Mr. Mitsui, "scarcely short of an act of robbery on the part of the tenant farmers." He says in the same periodical that a good many tenant farmers are believers in the dangerous thought published by Dr. Gantaro Suyehiro of the Imperial University of Tokyo in his "Hōsōkanwa," (Gossips on Legal Problems) in which Dr. Suyehiro says, "If there is some way by which the peasant can acquire the possession of the land they are renting free of any charge, and movement to realise the acquisition of such land is always right. The peasants have only to join their strength, they have only to oblige the landlords to yield before the power of the masses. Thus, and thus only, will the peasant be able to aquire the possession of the land they are renting, without paying for it." Mr. Mitsui says that most of the landlords in the Yamanashi Prefecture are almost forced to give in before every sort of unlawful demands of the masses, and yet they can get no protection from the Government. Meantime, most of the landlords are still regarding their tenants as tools to produce rice, rather than as human beings. And they attribute all the tenant troubles to their laziness, saying that the tenant farmers had in former days to work day and night, sustaining their lives on buck-wheat and other cereals, and that it is audacious that the peasants should eat rice or demand holidays. Those landlords still think that they can defeat the peasant by simply sticking to the high handed attitudes of old days. You see that both the tenants and the landlords are mistaken. Putting aside, however, the question which is more and which is less mistaken, one thing is certain that they can gain nothing through such ugly struggles as are constantly going on between the two parties. Mr. Okamoto, editor of the *Mikyo* (the Fine Religion) says, "It is quite foolish that the landlords and the tenants should fight each other. No matter, which of them may win the struggle, the time will soon come when Japan has to feed

600,000,000 people in place of 10,000,000 as at present. The only thing we have to do is to make new arable land on mountains and hills, of which we have over 30,000,000 *cho* in Japan proper only, so that we can easily feed more than 100,000,000 people, securing the food-supply of Japan for half a century to come." Thus, there are more pessimists than optimists about the future of the rural problem of Japan. But, I think that the lamentable condition of the present days is but a transit phenomenon, and that the appearance of a proper Tenant Law in the near future will practically put an end to the ugly struggles between the landlords and the tenants, for the enforcement of the new law will relieve all the tenants of their illusion that they can gain something by illegal power.

K. YAMAMOTO.

INSPIRATION

Sweet moon-lit sky,
The smile spreads far along :
An aged marble dome
Of sacred beauty afar stands.
Oh ! how it steals the pious white
From blue etherial bands.
The solemn silence breaks ;
Coos the kokil from its secret grove,
That your efforts can hardly trace.
The river glides in smooth ripples :
A ghostly calm pervades around,
A mock, 'sit were, upon "the madding crowds
ignoble strife."
Upon the cupola sits a mystic figure ;
Oh ! of unspeakable charm ;
What is it ? a spectre—nay, an angel perhaps.
She holds in the half-crept light,
And reads mute on her lap.
The Book Unforetold.

DWIJENDRA NATH GOSWAMI.

NOTES

English Translation of Buddhist Scriptures

In view of the earnest hankering after the knowledge of Buddhism among the Western people, the West Honganji missionaries in America have recently filed a formal request with the West Honganji headquarters in Kyoto for immediate translation into English of Buddhist scriptures. This was decided at a recent conference of those missionaries. The West Honganji authorities are now studying the proposal, because it is a matter of importance for the propagation of Buddhism among the English speaking nations. They say that the Honganji authorities are going to attach to the English Buddhist scriptures, an explanation of Mahayana Buddhism, of creeds and ceremonies for Buddhist believers, etc. Meantime, the Buddhist world of Japan is considering the compilation of Buddhist scriptures in English, German, French, Russian, etc. in commemoration of the 2,500th anniversary of the birth of Buddha, which falls in 1934. It is said that the West Honganji authorities will shortly appoint an editorial staff for the translation of Buddhist scriptures.

Buddhist Movement in China

It is a refreshing piece of news that a healthy Buddhist movement is maintained in China despite of the ugly struggles between the new and the old influence which represent South China and North China respectively. It is said that the Buddhist movement is supported by such leading Buddhists of China as Rev. Liu Gen-i, Rev. Chang I Rev. Wang I-ting, Rev. Wang Chiu-ling, Rev. Chu Shih-tsung, and so forth. Rev. Liu Gen-i, and Rev. Chang Tso-tsai are, among the others, looked up to as the promoters of the new Buddhist movement in China, which is now being pushed onward into the military circles in South China. The organ, which is feeding the fire of the Buddhist aspiration of the new China, is named the Buddhist Propagation Party of the Republic of China, and aims at the annihilation of three vices, i.e. wrath, folly, and greed, from the heart of soldiers by teaching them the real spirit of Buddhism. For the said purpose, the organ is issuing an organ paper and tract literature and is also giving lectures, concerts, medical treatment, etc. free of charge. The movement is now being pushed on with the help of General Chiang Kai-shek, General Tang Shao-chih and a few other leaders of the Nationalist revolution movement. Especially, General Tang is giving every possible convenience to the furtherance of the movement, so that he is called by the grateful Buddhists of

the China "General Bodhisattva."

Buddhist Meeting in Chosen

Mr. Noboru Mayeda, Vice-President of the Chosen Bukkyo-Dan (The Chosen Buddhist Association) recently visited Tokyo seeking an understanding with the leading Buddhist organs in Japan proper about the plan to open a general meeting of the Buddhists in Chosen, including both Japanese priests resident in Chosen and native Buddhist priests there. On his arrival in Tokyo, Mr. Mayeda said that it is a matter of hearty congratulation that all the Buddhist sects of Japan proper are doing their best for the propagation of Buddhism among the Japanese residents there as well as among the natives of Chosen. A great drawback with those Japanese priests working in Chosen is, however, that they pay little attention to the improvement of the relation between them and the native priests of Chosen. At present, most of the native priests are obliged to lead an idle life, because they do not know how to cooperate with the Japanese priests working in Chosen. The Chosen Bukkyo-Dan is, said Mr. Mayeda, working since its formation a few years ago for the healthy growth of Buddhist belief not only among the Japanese residents in Chosen but also among the Koreans much to the satisfaction of many Korean priests, who are willingly assisting in the work of the Chosen Bukkyo-Dan. Mr. Mayeda expressed the hope that if the leading Buddhist sects in Japan proper will cooperate with the Chosen Bukkyo-Dan regarding the general meeting of the Buddhist priests in Chosen to be held in May next year, it will have a good effect on the development of Buddhist movements in Chosen.

The Message of Buddha

The *Modern Review* reproduces from the *British Buddhist* some of Anatole France's views on the message of Buddha as follows:—

Without believing for a moment that Europe is ready to embrace the Doctrine of Nirvana, we must recognize that Buddhism, now that it is better known, has a singular attractions for free minds, and that the charm of Shakya-Muni works readily on an unprejudiced heart. And it is, if one thinks of it, wonderful that this spring of morality, which gushed from the foot of the Himalayas before the blooming of the Hellenic genius, should have preserved its fruitful purity, its delicious freshness; and that the Sage of Kapilavastu should be still the best of counsellors and the sweetest of consolers of our old suffering humanity.

Buddhism is hardly a religion; it has neither cosmogony, nor properly speaking a worship. It is a system of morality, and the most beautiful of all; it is a philosophy which is in agree-

ment with the most daring speculations of the modern spirit. It has conquered Tibet, Burmah, Nepal, Cambodia, Annam, China and Japan without spilling one drop of blood. It has been unable to maintain itself in the Indies, excepting Ceylon, but it still numbers 400 millions of the faithful of Asia. If one reflects, its fortune in Europe during the last sixty years has been no less extraordinary. It was barely known when it inspired the most powerful of modern German philosophers with a doctrine whose ingenious solidity is uncontested. It is well known that Schopenhauer built his theory of the will on the basis of the Buddhistic philosophy. The great pessimist, who kept a golden Buddha in his modest bed-room, did not deny this.

Good Work by Japanese Priest in Korea

The *Chosen*, a monthly magazine published by the Government-General of Chosen, contains in its issue for May an article describing the good work, which is being carried on by a Japanese Buddhist priest in the town of Masan. It is to the following effect:—

With a view to giving primary education to poor boys and girls of Masan and its neighbouring districts, the Rev. Hakumei Koei, head priest of the Fukuju Temple at Masan, has been managing an evening school in face of numerous difficulties for over five years in the past. The Rev. Koei was appointed to Masan on May 1, 1919, by the Sodo Sect of Japan to take care of the Fukuju Temple and its parishioners. On arriving at his post, he saw that foreign missionaries were doing splendid works for the welfare of the natives by establishing and maintaining schools and hospitals, whereas most of the Japanese Buddhist priests in Chosen were doing nothing noteworthy, but wasting their time away in reciting sutras and collecting monetary contributions from their parishioners. "This would never do," thought the Rev. Koei. "In order to propagate Buddhism among the unlettered masses of Chosen, we must do something having close connections with their daily life." He lost no time in putting his idea to practice. He made three class rooms in the main hall of his temple, hired three Japanese teachers at his own expense, and started a night school for children of the neighbouring people. This was on September 1, 1922. His earnestness in the work and kindness towards the pupils soon won popularity for himself among the neighbours; and the number of children who applied admission to his school reached several hundred by the end of the year. The Rev. Koei soon found out that he could not use the temple for the school without much inconvenience. Accordingly, with the support of the prefectural authorities and the leading people, including both Japanese and the Koreans in Masan, he had a building built

for his night school, which cost him 8,700 Yen. It was completed on November 1, 1924. The school is now being attended by 92 boys and 31 girls. Not satisfied with his school work only, the Rev. Koei has also organized a Social Works Department in his temple, and is doing his best to promote the happiness of lower-class people by teaching them various job works. In the meantime, he is by no means, neglecting the work, for which he is stationed in Chosen, i.e. the propagation of Buddhism. Since 1920, he has been distributing among Koreans many copies of booklets containing teachings of Buddha, words of Buddhist saints and so forth. He travels widely to give lectures on Buddhism and also gives cinema shows by way of popular education. During 1925, he gave such shows fifteen times and during 1926 fourteen. In addition to these works, he opened a library at Masan this year. Since 1925, Rev. Koei has been receiving some annual subsidy from the Imperial Household Department in recognition of his good sevice. With all the money he has thus received from the Imperial Household, he purchased a building in Tawara Street, Masan, and converted it into a library furnished with thousands of books suitable for Korean native boys and girls. The library is proving a great blessing to many young folks and is daily packed to capacity by young readers.

Reprint of Rare Buddhist Sutra

Buddhist scholars will no doubt be interested to learn that thanks to the public-spiritedness of the Rev. Ekai Kawaguchi, the well-known explorer of Tibet, a reprint of the Saddharma Pundarika Mahayana Sutra is obtainable. In his second exploration of Tibet, he had collected numerous articles relative to primitive Buddhism of that mysterious country, which he contributed to the Imperial University of Tokyo on his return to Japan. Among the Buddhist paintings, paraphernaria, sutras and books, which he had brought home with him, he found a copy in talapattra of the Saddharma Pundarika Mahayana Sutra, written about twelve centuries ago with a preface by Rahula Bhadra, who was one of the best disciples of Nagarjuna. An interesting story is told of the Sutra in question. When the Rev. Kawaguchi visited the Shal Monastery of Tsang District during his second trip to Tibet, the head priest of the temple offered the valuable copy of the Sutra to him, saying that, from old days a legend had been told among the priests there that the valuable sutra in question belonged to a priest of the name of Sherab Gyamtsho, of an eastern country, and that the name Sherab Gyamtsho exactly corresponded to the Japanese name Ekai, so that the sutra was by right his. It was in this way that the Rev. Kawaguchi got possession of the

sutra. "Such rare copy of the holy sutra should by no means be made a private possession, but should be made available to all the students of Eastern civilization," thinks the Rev. Ekai Kawaguchi. He has had the sutra reprinted in photogravure and is now distributing copies for only fifteen yen a copy.

Religious Tolerance in Japan

Under the above heading, the *Japan Advertiser*, an American daily paper published in Tokyo, publishes in a recent issue an interesting leading article. We reproduce the concluding part of the article as followings:—

Though Christianity was, for nearly two and a half centuries debarred from Japan and made a criminal offense nothing demonstrates the extraordinary forbearance and tolerance of Shintoism and Japanese Buddhism—with the possible exception of the purely indigenous Nichiren Sect—than the history of the early days of Christianity in Japan. At a time when contemporary "Christian" Europe was writhing under religious wars and persecutions, with Catholics and Protestants alike burning at the stake such as they were severally pleased to consider heretics, Japan was not only welcoming Christian missionaries with open arms and extending special privileges to them, but was actually overlooking, or endeavoring to overlook, the gross abuse by these foreign priests and their converts of the privileges so liberally granted them. It was only when these abuses came to show signs of endangering the safety of the State that the rulers of the country set about suppressing them, and even then, although a considerable amount of persecution was carried out, the authorities showed themselves disinclined to press matters too far and even closed their eyes to many patent infractions of the anti-Christian edicts. Finally, of course, the edicts were enforced with ruthless cruelty, but this was due not so much to intolerance against Christianity as to the political intrigue at which its teachers and so many of its followers connived under cover of their religion.

When, nearly 250 years later, the Western nations forced Japan to give up her policy of self-imposed seclusion and enter the comity of nations, the treaties imposed on her contained clauses granting freedom of religion to the subjects of the contracting Powers resident in Japan, and although this freedom was still withheld for a time from the Japanese themselves by their own government, it was granted by the late Emperor Meiji, as soon as it became evident that Christian teaching and political intrigue were not synonomous terms.

The hatred shown towards Christianity was, in fact, entirely due to its political aspect, and so long as Christian workers and their followers keep clear of politics and confine themselves to their legitimate religions activities, no recrudescence of the anti-Christian movement in Japan need be feared. On the contrary, the tendency is to encourage Christian mission work and to co-operate with Christian organizations in the sphere of social uplift. Christian workers and Buddhist priests are to be found working side by side amongst prison inmates and dwellers in the slums, while, most significant of all, the Emperor, the supreme hierarch of the Shinto faith, donates sums of money to such Christian bodies as the Salvation Army for their work amongst the poor.

What better proof could be asked than Japan from her ruler downwards, is imbued with the spirit of religious tolerance and realizes the truth of the saying that the leaders of different religions should be friends and not enemies or antagonists?

Buddhist and Christian Cooperation

In connection with the above

quotation, the following paragraphy translated from the *Chugai Nippon*, a Buddhist daily of Kyoto, will be found interesting:—

A pleasant example of co-operation between Christians and Buddhists is to be seen in the village of Tatsuoka in Shimoina District of Nagano Prefecture. The village contains more than six hundred families of which about one half are Christians, and the remaining half Buddhists. Instead of keeping an attitude of indifference, if not hostility, towards each other, as in other places, the villagers are cooperating for the improvement of the village administration under the direction of the Rev. Yokichi Kobayasi and his wife, who established a Christian Church in the village several years ago and have converted half of the villagers into Christians, and of Dr. Ko Nakada and Mr. Shigeru Kinoshita, who are devoted Buddhists and are doing their best for the propagation of Buddhism among the villagers. No quarrel has ever arisen between them. Half of the members of the village council are Buddhists and the other half Christians, but everything goes on smoothly among them, each party regarding the other with brotherly feeling and trying to render assistance for the promotion of their common welfare.

Temple in Memory of Earthquake Victims

The West Honganji of Kyoto has decided to erect a temple across the street from the Hifukusho, Honjo Ward, Tokyo, where more than 30,000 persons perished in a fire following the 1923 earthquake. Construction will begin this month on the temple, which will cost 100,000 *yen*. Shortly after the 1923 disaster, the West Hongan temple bought the property on which they now propose to erect the temple, paying 200,000 *yen*. The land is of 650 *tsubo*, and the temple will cover 100 *tsubo*. The temple will be a memorial to the spirits of those who died in the earthquake. The basement will be used as a storehouse for ashes of the dead, now kept in a temporary shrine in the Hifukusho. It is expected to become a pilgrimage center almost at once.

Gigantic Image of Buddha Unveiled Near Nagoya

The biggest image of Buddha in Japan has just been completed at Ueno, on the outskirts of Nagoya, and the unveiling ceremony was held on May 31. This new image of Buddha has been made of reinforced concrete and stands 60 feet high, being nine feet higher than the Great Buddha at Nara. The face measures 24 feet from the tip of the chin to the top of the head, the hands are 20 feet long from the wrist to the tip of the middle finger, the thumb being almost two feet long. The image was modelled almost exactly upon the Great Buddha at Kamakura, and required three years to make, the cost of construction being 150,000 *yen*.

Minor News Items

Leaving this country about October, this year, Dr. Taijo Tokiwa and four other Buddhist scholars will start on a journey of inspection of places and relics with Buddhistic associations in China.

A bronze statue of Kobo Daishi, the saintly founder of the Shingon sect, was unveiled last month in the head temple of that sect in Kyoto. It was cast at the cost of 6,000 *yen*, the whole amount having been donated by an old woman of eighty years of age, named Koto Shibata, proprietoress of an inn. The donation was the savings of her life-time.

The other day Lieut.-General Oshigami and other parishioners of the Kokubunji Temple of Takayama, Hida Province, issued an invitation calling for contributions to a fund of 1500 *yen* needed for the construction of an annexe to the temple. They were, however, soon relieved of any further trouble, for a man came out with a proposal to donate the entire amount needed by himself. The man is a blind man named Tokusaburo Kamibayashi. As a young man he fought in the Russo-Japanese, became a policeman afterward, lost his eye-sight while in service and was converted to Buddhism. The money he has donated was all that he had saved by working as a massagist.

A "Be Kind to Animals" movement was vigorously conducted in Tokyo for a week beginning May 28. It was sponsored by the Japan Humane Society, of which the noble-hearted wife of Colonel Charles Burnett of the American Embassy is the moving spirit. Members of the Tokyo Boy Scouts and the students of the Toyo Kasei Girls School stationed themselves in parties at important spots in the city and provided water for horses and oxen. They also distributed hand-bills among citizens urging them to be kind to animals.

The Rev. Daishi Yoshida and nine other priests of the Jodo temples of Tokyo started on a journey of inspection throughout Chosen and Manchuria, leaving Tokyo on May 18. The party will return to Tokyo at the end of June.

For the purpose of helping improve the friendly relations between the people of Japan proper and the natives of Chosen, the Chosen Buddhist Association plans to put up 100,000 bills bearing a suitable slogan on conspicuous spots in temples and shrines throughout Japan proper and Chosen. The Rev. Seio Yoki, director of the association, will shortly start on an extensive journey with this mission. He will commence his activities in Shizuoka Prefecture and travelling along the Tokaido highway ultimately cross to Chosen.

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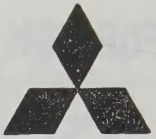

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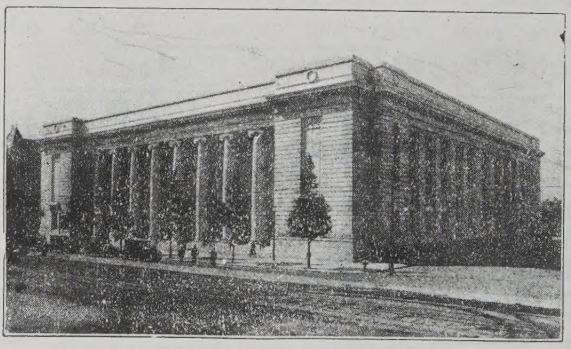

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